SIGNES FROM HEAVEN

1103. e. 29
24

OF THE VVRATH AND IVDGEMENTS OF GOD, READY to come upon the Enemies and Persecutors of the Truth, and of the true professors thereof in this Land, if they be not prevented by true Repentance.

VVhereunto are annexed examples of most fearful iudgements of God, upon Churches in time of *Divine Service*, and upon Sabbath breakers, *and upon such as have reviled the Protestants that are truly* zealous of Gods glory, calling them *Roundheads*, in reproach and derision.

Also, the utter ruin and downfall of the Papists, and their ghostly Father the Pope and Prelates.

Set forth by LEWES HUGHES Minister of Gods Word.

Whenthy judgements are in the earth, the Inhabitants thereof ought to learn righteousnesse.

LONDON:
Printed by *T. P.* and *M. S.* in Goldsmiths Alley.
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BRITISH MUSEUM

SIGNES FROM HEAVEN OF THE WRATH AND IVDGEments of God, readie to come upon the enemies and perſecuters of the truth, and of the true profeſſors thereof in this land, if they be not prevented by *true Repentance*.

IT is written of Jeruſalem, a little before the deſtruction of it, and alſo of divers parts of Germanie, a little before their bloodie war and troubles began, that ſtrange ſights and prodigies have been ſeen and heard in the aire. The like, have, of late, been ſeen in divers parts of this Land, as, in Barkſhire, the ninth of April, 1628. about ſix of the clock in the afternoon, a ſtrange and fearfull noiſe, was heard in the aire, and after that, as though a great peece of Ordnance had been ſhot off, after that Muskets, ſo thick as if it had been in a ſet Battell, and after that the ſound of a Drum, ſo loud as did aſtoniſh all that heard it. Alſo, great bullets of black ſtone, were ſeen, to come out of the aire, whereof, one was ſeen by a Gentlewoman (one Mr *Grove*) to light within her ground, in the Pariſh of Bokin, who went, with her man, to ſeek for it, and found it, knee deep, within the ground, where lighting upon a rock, did cleave in peeces, which being gathered, did weigh about 28 l. One of the peeces I did ſee: It was ſent by one *John Hoskins* of the parish of Wantage to one Mr *Dawſon*, dwelling in the Minories neer Algate, who did ſhew it to many: It was of a dark black colour. Another was found whole, about half a mile off,

in the parish of Chalow, which weighed 14 l.

At the same time was a fearfull storm of hail, so bigge, as drew blood from the cattell, and made them run, roaring and bleeding.

Also, at the same time, a pond of water, at a place called Petworth in the parish of Challow, was turned into blood. Some of the blood was brought to London, by the wife of *John Hoskin*, and given to the above-named Mr *Damson*, who did shew it to many, that did dip their handkerchers in it, which did stain their handkercheis in colour like blood, or rather Claret wine.

The blood when it came to London, had a very lothsome and stinking savour; whether it had such an ill savour in the pond, I forgot to inquire.

The like turning of water into blood, was seen in divers parts of Germany a little before, and since, their bloudie war and troubles began.

In Februarie 1633. at Dubenshutz, a village in the territorie of *Althenburg*, water in a pond was turned into blood, which had such a strong filthie savour, as the passengers that did touch it, could not wash off the stinke in three dayes. But, what followed? Within that yeer, Dubenshutz, and divers villages were set on fire, and the Inhabitants most miserably slaughtered. Women, yea, Ladies, gentlewomen and others, were coupled together like dogs, and led into the woods to be ravished, who, for resisting had their cloaths stript off, their bodies whipt, their eares cut off, and so sent home again. *Lachrymæ Germaniæ.*

In *May* 1631. at Hall in lower Saxonie, water was turned into blood, which prodigie was fulfilled in the middle of the same moneth of May, when a battell was fought between the Imperialists, and the Swedes, wherein the Imperiall armie was beat out of the field, and 15000 slain, besides them that were miserably slain and troden under foot, in the pursuit.

The water in the Town-ditch at *Lutzen*, was turn'd into blood, which prodigie was fulfilled upon the sixth of November, 1632. in a bloodie battell, between the Imperialists and the Swedes; in which the Swedes did overthrow the whole Imperiall armie, with slaughter of 9000 men.

Water

Water in ponds hath been turned into blood, in divers parts of this Land, within these few yeers.

The bloodie oisters that the Earl of Arundel had at a great dinner at his house in the Strand, ought not to be sleighted; though some do put it off with this, that the Oisters were sick; why should his Oisters be sick, he being a Catholick, and none of the rest that came in that tide?

To make mention of all the severall apparitions that have been seen in Germany, would come to a large volume: therefore I leave them, and come to the like apparisions that have been seen in this land.

In September 1640, *Thomas Crump*, Carrier of Tewxburie, and his son and divers others, travelling to London before day, and also passengers coming in the Tide-boat from Gravesend to London at the same time, did see an huge great Giant in the aire, three Lions, three ships under sail, three warlike horses, men in armour, a great Citie in a dark cloud, and after that, an other Citie twise as big, and red as scarlet.

When our dread Soveraign King *Charles* was in the North with an Armie against the Scots, two Lions were seen to go under the Moon pawing at it, and after them, a woman with a crown upon her head, and after her three globes, or fire balls, sparkling. A true relation of this, I read in a letter sent from Mr *White* an Alderman of Lincolne, to his brother Mr *White* an Upholster in Cornhill.

On Thursday, the 4th. of this present moneth of August, 1642. about five of the clocke in the afternoon, the sound of a Drum was heard very loud in the aire, beating very fiercely; after a while was heard a long peal of small shot, and after that a discharging as it were of great Ordnance, in a picht field, this continued about an houre and an halt, and then made a mightie and violent report altogether; at the ceasing whereof a black stone was shot out of the skie, which was about eight inches long, five or six inches broad, and two inches thick, which was taken up by a couple of men that heard the noise of it whizing in the aire as it past by them, but did not see it. They found it by means of a little dog, that did follow it by the scent, and did run barking to and again; at length they followed the dog, till it brought them to the place where it lay, covered with grasse

and earth. The men that found it, brought it to London, and ſhewed it to a Burgeſſe of the Houſe of Parliament, on whoſe ground it was found, and by him, to divers of his friends.

One Captain *Johnſon*, and one Mr *Thomſon*, men well known in that part of Suffolke, being then at a Town called Woodbridge, hearing this marvelous noiſe, toward Alborough, verily ſuppoſing that ſome enemie was landed, and did make ſome ſudden onſet upon the town, did take horſe and haſten homewards, the rather, becauſe they heard the noiſe of the battell louder and louder; and being on their way, neer Alborough, they met with the greateſt part of the townſfolk, who were generally all run out of their houſes, round about amazed with this noiſe of war: then, ſuddenly, was heard a joyfull noiſe of muſick, and of ſundrie Inſtruments, in a melodious manner, for a good ſpace together, which ended with an harmonious ringing of bels.

Examples of Gods Iudgements upon Churches, in time of Divine Service.

THe fearfull Judgements that God hath ſhewed upon Churches are many, as appeareth by the multitude of Letters Pattents, granted to gather the benevolence of well diſpoſed Chriſtians, toward the repairing of Churches, torn and ſpoiled with Lightning and Thunder, ever ſince the Service-book was firſt eſtabliſhed by *Act of Parliament*, and eſpecially, ſince the new Orders were made.

Moſt remarkable is the fearful judgements which was ſhewed on the Pariſh Church of *Withcombe*, in *Devonſhire*, being a very fair Church, newly trimmed, having a very fair Tower, with great and ſmall Pinnacles, one of the famouſeſt Towers in the Weſt part of *England*.

On the 21. of *October*, 1638. in Service time, was heard a fearfull Thunder, much like the noiſe or report of great cannons, and a moſt ſtrange and fearfull darkneſſe, and a ſtrong loathſome ſmell of brimſtone; and a fearfull blaſt, that ſtruck in at the North ſide of the Tower; and tearing through a ſtrong ſtone wall, came into the Church, through the higheſt window,

window, and took with it a great part thereof; and with a mighty power ſtruck againſt the North-ſide wall of the Church, and did batter and ſhake it very much; and went towards the Pulpit, and in the way took with it the Lime and Sand from the wall, and grated the wall, and defaced it, being newly whited; and tore away the ſide Desk of the Pulpit; and coloured the Pulpit black, and left it moiſt, as if it had been newly wiped over with ink.

There was alſo a moſt fearfull Lightning, which did affright the people, and ſcalded them ſo, as the moſt part of them fell down, ſome on their knees, ſome on their faces, and ſome one upon another crying.

The Miniſters wife had her Ruffe and linen next her bodie burnt off, and her body grievouſly ſcorched.

One Miſtris *Ditford* ſitting in the ſeat with her, had her gown, two waſt-coats, and her linen next her body burnt off, and her body grievouſly ſcorched.

Another woman running out of the Church, had her cloths ſet on fire, her body ſcorched, and her fleſh torn on her back, in grievous manner.

One Maſter *Hill*, a gentleman, had his head ſmit againſt the wall, and died the next day.

Sir *Richard Reynolds* Warriner, had his head cloven, his skull rent in three peeces, whereof two fell into the next ſeat; the other fell in the ſeat where he ſat, his brains fell intire and whole into the next ſeat behind him: his blood daſht againſt the wall: ſome of the skin of his head, fleſh and hair, to the quantitie of an handfull, was carried into the Chancell, and ſtuck faſt between the Church and the Chancell; his bodie was left in the ſeat, as though he had been alive, ſitting aſleep, and leaning upon his elbow, reſting on the Desk before him, with the forepart of his head and face whole.

A man that ſat next unto him, in the ſame ſeat was ſcalded, and burnt all over, on that ſide next unto the Warriner.

In the ſecond ſeat behind the Warriner a man was in a moſt grievous manner burnt, and ſcalded all over his body, ſo as he was all over like raw fleſh, and lived in great miſerie, about a week.

A dog neer the Chancell door, was whirled up three times, and fell down dead.

Some

Some ſeats in the body of the Church were torn up, and turned up-ſide down, and they that ſat in them had no harm notwithſtanding, that they were thrown out of them, into other ſeats, foure or five ſeats higher.

About the number of eight boies, ſitting about the rails of the communion Table, were taken up and thrown on heaps within the Rails, and had no hurt.

A man ſitting on the Church Beere, at the lower end of the Church, had the Beere torn in peices under him, and himſelf thrown into a ſeat by the wall, and had no hurt.

A beam broke in the middle, and fell between the Miniſter and the Clerk, and hurt neither.

The Church was very much defaced and torn, a great ſtone neer the foundation was torn out and removed.

Stones were thrown out of the Tower, as thick as if there had been an hundred men throwing them, ſome of ſuch weight and bigneſſe as no man was able to lift.

One of the Pinnacles of the Tower was thrown down into the Church.

A very great ſtone was thrown from the Tower, over the Eaſt end of the Church, and over the Church yard, and over an hedge into a Cloſe.

Another great ſtone was thrown an hundred yards from the Church, which ſunk into the earth, ſo farre as it could not be ſeen.

A Bowling-alley neer the Church-yard, was turned up into pits and holes.

A Wine-Tavern neer the Church, had the ſide next the Church torn up, and the covering carried off; and one of the Rafters broke into the houſe.

On Whitſunday laſt, 1640. in the Pariſh of *Anthony* in *Cornwell*, when the people were kneeling at the Communion, great claps of Thunder was heard, as though divers Cannons had been ſhot off at once; and extraordinarie and moſt fearfull flaſhes of Lightnings, and a terrible and unſpeakable ſtrange ſound, to the great amazement of the people; and when the Miniſter was turning towards the Communion Table to give the Cup, after he had given the Bread, he ſaw (to his thinking)

a flaming

a flaming fire about his body, and withall, heard a terrible and unſpeakable ſound, and had no hurt, ſave that the outſide of one ot his legs was ſcalded.

Preſently after that, divers bals of fire came into the Church, and ſtruck one *Ferdinando Reepe* on the ſole on his left foot with ſuch violence, as he thought his foot had been ſplit in pieces, and was for a while deprived of his ſences.

One *John Hodge* was ſtruck in the knees, and thighes, and lower part of his body, ſo as he thought every part ot his body to be unjoyned.

One *Dorothy Tubbe* was ſtruck ſo as ſhe thought her legs and knees were ſtruck off from her body.

One *Anthony Pecke* was fearfully ſtruck in all the lower parts of his body, ſo as it ſeemed as dead; and felt the water in his bladder, as it were boyling hot, and thought that he had been ſhot thorow, and was liſt up from kneeling, and ſet upon the Form by which he kneeled.

One *Suſan Collins* was ſtruck in the lower part of her body, ſo as it ſeemed to her, to be ſtruck off from the upper part, and was ſcalded on the wreſt on the right hand.

A great fire, far redder than any Lightning came into the Church, and ſtruck one *Nicholas Skelton* on both ſides of his head, as though he had been ſtruck with two flat ſtones, and did ſhake his body as though it would ſhake it in peices, whereby he loſt his ſight and his ſences.

One *Roger Nile* on the back-bone, on the right ſide, and on the anckle on the inſide of his left leg; ſo as for a while he was not able to ſtand.

After the fire there was heard in the Church, as it were the hiſſing of a great ſhot; and after that a noiſe, as though divers Cannons had been ſhot off at once, to make one ſingle and terrible report.

The noiſe did not deſcend from above, but was heard and ſeemed to begin cloſe at the North ſide of the Communion Table.

After this fire and noiſe, then followed a loathſome ſmell o Gunpowder and brimſtone, and a great ſmoak.

The Church had no harm, ſave that ſeven or eight holes and rents were made in the wall of the Steeple, ſome on the

inside, and some on the outside, and impressions on the stones, in divers places, as if they were made by force of shot, discharged out of a great Ordinance, so as in divers places, light might be seen through the walls.

In this storme was no body kill'd, save one dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

Assoon as this fearfull storm was over, they that were weak, not able to stand, through the mercy of God were restored to their strength; and they that were frantick, to their sences; and he that was blind, was restored to his sight, and came all to the Lords table and received the Wine; and went all safe home, praising God, and returned all, in the afternoon, to give God thanks.

These fearfull judgements, that God hath shewed upon Churches, in time of Divine Service, do call for reformation of things amisse in the publike worship and service of God.

At *Alford* in *Suffolke*, when the Parson (Mr *Osburne*) was going out of his Pue to read the second Service, a beam over the Altar (as they call it) did break; and with the fall did break the Altar to peices.

One (a very honest man) did tell me, that the beam did fall down neer the Table, and did rebound, and light upon the Altar. Which if it be true, is very remarkable: So also is the hand of God, upon the communicants above-mentioned in striking them on the lower parts of their bodies, thighs, knees, legs, and soles of their feet, and in lifting one up from kneeling, and in setting him upon the form, before which he kneeled.

Examples of Gods Iudgements upon *Sabbath-breakers*.

1. IN *June*, 1635. on the Lords day the Tapster and Chamberlain of the Queens-Head in *Southwarke*, riding into *Kent* to make merrie, and riding homewards, one of them fell from his horse and broke his neck.

2. In the moneth of *July*, 1634 one Mr *Quince* the Chirurgion of the Tower of *London*, having a horse to sell, and meeting

ing

ing with a chapman, went to *Coulman-ſtreet* where the horſe was kept, to ſee and contract for him on the Lords day in the afternoon, and takes the horſe and rides him, to ſhew his chapman how well he would pace: which done, as he was lighting off his back, his foot which lighted on the ground ſlipt, the other hung in the ſtirrop, ſo as he fell to the ground, and with the fall broke his thigh-bone, and was carried to an houſe neer adjoyning where he lay eight weeks in great pain and agonie. His ſon did diſwade him from riding, becauſe it was the Lords day, and himſelf hath ſince acknowledged it a juſt judgement of God upon him, for prophaning that ſacred time, which hath made him more carefull to frequent the Church, and to avoid the prophanation of the Lords day ever ſince.

3. In *April*, 1635. three men travelling from *London* to *Maidenhead*, the next day, being the Sabbath day, 2 did reſt and keep the Sabbath; the other in the morning did ride to *Henley*, and there heard the Sermon in the forenoon, and in the afternoon went on his journey; and as he was leading his horſe gently down a plain deſcent and even way, his horſe fell ſuddenly and broke both his legs. Whereupon he knockt his horſe on the head, and went on his journey on foot.

4. In *February* 9. 1634. being the Lords day, an Apothecaries man in Limeſtreet, *London*, rid to *Barnet* with another companion to make merrie on the Lords day; who returning homewards being both drunk, did meet a Tinker, and offering him ſome abuſe, he did ſtrike one of their horſes. Whereupon the one did bid the other run him thorow; who drawing his Rapier did run him thorow the breſt, that he fell down dead: thereupon they were apprehended and ſent to *Newgate*.

5. On *May day*, being the Lords day, the Miniſters maid of *Criplegate*, *London*, was married to a widower, who kept the feaſt in the Church-houſe, where, all the afternoon was ſpent in dancing. Within one week after, the Plague began in that Pariſh in the new married mans houſe, and took away him and his wife, and his two children.

6. On *September* 13. 1635. being the Lords day, two young men of the Pariſh of St. *Dunſton* in the Weſt, *London*, going to ſwim, were both drowned.

About the ſame time a young man at *Bowe*, going to ſwim,

in the river on *Eſſex* ſide on the Lords day, was drowned.

At Thurlow in Suſſex, one making a great dinner to his friends, on the Sabbath-day, for joy of the publiſhing of the book for Sports, was the next day preſt to death with the fall of a Fagot-ſtack.

One *Wright* at Kingſton rejoycing at the ſuſpending of their Miniſter and others, for not reading the book of Sports in their Churches, ſaid, that he hoped to ſee them all ſo ſerved ſhortly, was within a day or two after ſtruck with a dead palſie all over one ſide, and with blindneſſe and dumbneſſe, ſo as he could neither go, nor ſee, nor hear, nor ſpeak.

At Walton upon Thames on the Lords day, three young men in the laſt great Froſt went over the Thames into a houſe of diſorder, one of them merrily diſcourſing in a Tavern of their Sabbath acts, and voiage over the ice, on Tueſday next after returning homewards, they all three ſank down as ſtones; whereof one was miraculouſly preſerved, and the other two drowned.

To make mention of all the judgements that God hath ſhewed upon Sabbath-breakers, ſince the book of Sports was commanded to be read in Churches, would come to a large volume; let theſe few examples warn us to remember the Sabbath day to keep it holy.

Examples of Gods judgements upon ſome, that in deriſion of true Proteſtants, do call them *Round-heads*.

ONe in the Pariſh of the Citie of *Hollowell* in the Citie of Oxford, did ſet up the picture of a man in a tubbe, and ſaid that it was the picture of a *Round-head*, which picture is reported to be man in deriſion of an honeſt man fearing God, who did uſe to have repetitions of Sermons in his houſe. The picture being ſet up, he and ſome others got Muskets to ſhoot at it: And one a ſervant did ſhoot, and did hit the picture. At which his maſter fell a laughing, and on the ſudden ſunk down into a grievous and fearfull convulſion fit.

In

In a Tavern in Oxford, a health was drunk to the confuſion of all *Round-heads*; which when it had gone round, one ſaid, come, I will go and cut a caper, to the confuſion of the Round-heads. Aſſoon as he began to dance, and to cut his caper, he fell down and broke his leg, and did keep his bed a long time, and at laſt died.

In the *Miter-Tavern* in *Fleet-ſtreet*, where ſome of the Cavaliers were drinking, and ſeeing the Train'd-band coming, did give them abuſive language, and alſo did throw ſome thing out at window upon them. One that had more ingenuitie then the other, reproved them: Upon that they did ask him if he were a *Round-head*, and one of them drew upon him, but he put by his thruſt, got within him, and ſtabbed him with a Stilletto; Then the other two drew upon him, and he wounded them both; of which three, two are dead, the other is very like to die. Here we may ſee Gods juſtice upon them, as was once ſhewed upon the Ammonites and Moabites, who ſlew one another.

A woman in *Chree-Church* Pariſh ſleeping in Sermon-time, was wakened by one Mrs *Clark*, an honeſt woman fearing God, who in a neighbourly and loving way, did but jog her knee; ſhe being therewith awakened, did in wrathfull manner ſpeak, ſaying, You bold drunken ſlut, do you kick me? with many other uncivill ſpeeches, which Mrs *Clark* did put up in ſilence, and acquainted her husband with it, who deſired the Miniſter, and Churchwardens and others of the Veſtrie-men to ſend for her husband, who came and brought her with him, then ſhe, as ſoon as ſhe ſaw wherefore ſhe was ſent for, went out in a rage, and hearing a woman ſay that Mrs *Clark* did not kick her, ſhe did curſe her, ſaying, A pox take you, you are one of the holy ſiſters, and ſuddenly did fall down dead, and (as one that took notice of it, ſaith) her tongue did turn black.

In *July* laſt, 1642. one Mr *Blackwell* a reverend Divine in *Buckinghamſhire*, did write to his brother, Mr *Blackwell*, the Kings Grocer in Bread-ſtreet, *London*, that a woman who was a ſcorner and deriſer of ſuch as do truly fear God, commonly calling them *Round-heads*, was delivered of a child, that had no head, having upon each ſhoulder an eare, and eyes in his breſt. The like Monſter was brought forth by an honeſt gentle-

woman, neer *London*, whose husband is an enemie and deri-der of them that are called *Round-heads*, his child (in stead of a head) had a peece of round flesh, with a great round hole in the top of it, black within like a chimney.

Mr *Blackwell* did also write of a Cavaleir that took offence at some honest people that stood in his way, and called them *Round-heads*. And before he was out of their sight, his horse did stumble, and he fell and broke his neck.

The like was in *July* last, 1642. between *Luton* and *Carrington*, in *Buckinghamshire*, where a company of honest people going from *Luton* Church, where they had been to hear a Sermon, and meeting with a couple of Cavaliers, one of them did stay a maid and questioned her concerning the company, and the Preachers text, and suddenly rode away from them, saying to the maid, A pox on thee and on the text; they are all a company of *Round-heads*. And before they were out of sight, his horse stumbled and threw him down, and fell upon him and kild him, and lay upon him till it was puld off.

In Whitsonweek last, 1642. an hearb-woman raying on *Round-heads*, and wishing evill unto them, was suddenly struck by the hand of God, so as she was not able to stir; Whereupon she was carried in a Sedan, from Cheapside to Barnsby-street, and there died in her own house.

About the tenth of this moneth of August, 1642. One *Oliver* an Ink-horn-maker on Tower-hill, *London*, speaking against *Round-heads*, did threaten that he would be one of the first that would help to pull them down; The next day he was struck with the plague, and died, and his son.

To make mention of the severall judgements that God hath of late shewed upon such as do hate, revile, deride and persecute those that are truly zealous of Gods glory, time will not serve; therefore I will leave them, and come to speak a little of the utter ruin and downfall of the Papists, and of their ghostly Father the Pope, who are and ever have been the greatest enemies that Christ and true Christians have in all the world.

The last blazing Star in the yeer of our Lord, 1618. was a speciall signe and token that Christ will take his peoples cause into his own hands, to maintain and give deliverance unto his people, by rendring vengeance upon their enemies.

The

The difference betwe en the laſt blazing Star, and other blazing ſtars, doth ſhew that it was a ſpeciall ſigne and token, that Chriſt who is the bright morning Star, *Revel.* 22. 16. will by the light of his glorious Goſpel, faithfully preached, diſpell the ſmoke of the bottomleſſe pit, I mean the errors, hereſies, ſuperſtition and idolatry of the Church of *Rome*, wherewith all Chriſtendom hath been over-ſpread, will maintain his peoples cauſe, and give deliverance unto them, by rendring vengeance upon their enemies.

Chriſt his coming to give deliverance unto his people, by rendring vengeance upon their enemies, is compared to one coming from *Edom*, and *Bozra*, with red garments, *Iſa.* 63. 1.

Bozra was the metropolitane Citie of the *Edomites*, and a type of *Rome*, the metropolitane Citie of the Papiſts.

Concerning *Bozra* it is written, that the Lord hath a ſacrifice in *Bozra*, Iſa. 34 6. The meaning is, that *Bozra*, the famous metropolitane citie of the *Edomites*, ſhall be conſumed as a ſacrifice burnt to aſhes; and that *Rome* alſo the famous metropolitane citie of the Papiſts, ſhall be ſet on fire and burnt, *Revel.* 18. 8, 9.

Concerning *Edom*, it is written, that the Lord hath a great ſlaughter in the land of *Edom*, Iſa. 34. 6. The meaning is, that the Lord would bring ſuch enemies upon the *Edomites*, as ſhould make a great ſlaughter among them. So verily ſhall it be with the Papiſts, the Lord will reward them as they have rewarded his people: the inſurrections and commotions that they ſhall make, God will turn to their own ruine and deſtruction.

When the indignation of the Lord came upon all Nations that were enemies unto his ancient people the *Jews*, it came heavieſt upon the *Edomites*, Iſa. 34. 2, 3, 5, 6. becauſe they being of kinne unto the *Jews*, in that they came of *Eſau*, who was *Abrahams* grand-child, and were of the ſame religion, did conſpire with the Babylonians againſt them. And when *Jeruſalem* was deſtroyed by the Babylonians, they (to ſhew their hatred) did crie, *Down with it, down with it, even to the ground*, Pſal. 97. 2, 3. So ſhall the indignation of the Lord come upon the Papiſts, becauſe they, profeſſing themſelves to be the people of God, do hate the Proteſtants, who are the people of God, and the

the true worſhippers of God, and are unto them the greateſt enemies that they have in all the world, and have ſhewed themſelves moſt cruell and ſavage in tormenting them, when they have fallen into their hands. Some they have throwne to Buls that have toſt them up with their horns, ſome they have ſtoned to death, ſome had their hands thruſt into the fire, ſome had their hands and feet cut off, ſome had their brains beaten out with Mauls, ſome hang'd by the middle, ſome by the hair and feet, ſome were driven naked up high hils, and thrown down upon ſharp ſtakes, ſome fried in an Iron chair, ſome thruſt through with ſwords, ſome ſtab'd in with forks, ſome ſcraped with ſhels, ſome thrown to ſwine to be devoured, ſome had their left hams ſeared, ſome had their bones broken with bats, ſome had their tongues cut out, ſome roſted having vinegar and ſalt thrown upon their members, ſome drawn in peices with wild horſes, ſome hang'd by one hand, having the other hand and feet ſtretched out with pincers, ſome had their skin pluckt off alive, ſome women had their breſts ſeared, ſome burnt with their entrails torn out, ſome burnt in a fornace, ſome drag'd naked through the ſtreets, ſome put into a veſſell of boyling oyl, ſome had their right eyes boared out, ſome thruſt under the nails with ſharp pricks, *Laurence* a zealous Chriſtian broiled on a gridiron; *Peter* the Apoſtle hanged upon the Croſſe by the feet.

The names of, and places where theſe good Chriſtians did ſuffer martyrdome, you ſhall find in the book of Martyrs.

As the blood of *Abel* did cry for vengeance to come upon *Cain*: ſo, the blood of theſe Martyrs doth cry for vengeance to come upon the Papiſts, and their ghoſtly Father the Pope: yea the blood of the Prophets, and of the Saints, and of all that were ſlain on the earth, ſhall be required at their hands, and at the hands of their ghoſtly Father the Pope. *Rev.* 18.24.

It is written, that the ſword of the Lord was drunken in heaven, and came down upon *Idumea*. The meaning is, that God in heaven did decree, that the blood of the *Edomites* ſhould be ſhed in abundance. *Iſa.* 34. 5.

It is written alſo, that the ſword of the Lord ſhall be filled and made fat with the blood of lambs, goats and rams, and that the unicorns, bullock and buls ſhall come down with them.

them. *Isa.* 34. 5, 6, 7. By lambs, goats, and rams, are meant the meaner and common sort of people: by the unicorns, bullocks and buls, that shall come down with the lambs, goats and rams, are meant the Governors and better sort that shall come down, that is, shall be slain, and have their blood shed, as well as the meaner sort: so shall it be with the Papists; therefore all the fowls of the aire are invited, to gather themselves together, and come to the supper of the great God, that they may eat the flesh of Kings, and the flesh of Captains, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. *Revel.* 19. 17, 18.

The time that God hath appointed for the utter ruine and destruction of the enemies of his people, is called, the *Day of the Lords vengeance*: and the yeer of recompence for the judgement of Sion. *Isa.* 34. 8. By Sion is meant the true worshippers of God; by the judgement of Sion, is meant the vengeance of God upon the enemies and persecuters of his true worshippers.

There is great hope that this yeer will be a yeer of recompence, for the judgement of Gods Sion in this land, according as it is written, *Revel.* 16 3. where mention is made of three unclean spirits like frogs, that come out of the mouth of the Dragon, and out of the mouth of the Beast, and false Prophet, to go to the Kings of the earth, to gather them to the battell of the great day of God Almightie, in a place called in the Hebrew tongue, *Armageddon.*

The Dragon is the devill: the beast and false Prophet, is the Pope; the unclean spirits like frogs, are the Jesuites and seminarie Priests, they are said to come out of the mouth of the Dragon, and out of the mouth of the Beast and false Prophet, because the Devill and the Pope do make their minds known unto them, and do put words into their mouthes what they shall say to the Popish Kings, Princes and people to whom they are sent, to gather them to the battell of the great day of Almightie God, in a place called in the Hebrew *Armageddon.*

The day wherein the battell shall be fought, is called the day of God Almightie; because God in that day will make his power to appear in the true professors of the Gospel, and so strengthen them as they shall have the day; yet so, as they shall

give the glorie to God, and call the day, the *day of God almighty*.

The day is called the great day of God Almightie, to shew that the true professors of the Gospel, shall by the help of God; make a great slaughter of their enemies.

The word *Armageddon*, signifieth the destruction of an army. It signifieth also the mountain of the Gospel, or the mountain of apples, or of fruit: by apples or fruit, is meant, the true professors of the Gospel: by the mountain of apples, or of fruit, is meant, the Countrey inhabited by the true professors of the Gospel, called the mountain of apples or of fruit, because of the good fruit of holinesse and righteousnesse of conversation, that the Preaching of the Gospel doth bring forth in the true professors of it.

The countrey inhabited, by the true professors of the Gospel, is called a mountain, to shew that it is as hard a matter to remove and root the Gospel out of that place, as it is to remove a mountain.

From the severall significations of the word *Armageddon*, the true professors of the Gospel in this Land, may observe for their comfort, that God hath made this land an *Armageddon*. First, in it hath pleased his holy Majestie to plant the Gospel and true professors thereof in it. Secondly, in that the preaching of the Gospel hath and daily doth bring forth the fruit of holinesse and righteousnesse of conversation in those few that are true professors; for whose sake God hath, doth and will spare this land, as he would have spared Sodom and Gomorah, if there had been but ten such as *Lot* was to be found there. Thirdly, in that it hath been a place of destruction to all that have gone about to remove the light of the Gospel out of it, by rooting out the true professors and maintainers thereof. Witnesse *Ann.* 88. when the King of *Spaine* sent his invincible Navie of 160. great ships of war, with whom our Navie, consisting but of fifty ships, and thirty *Flemish*, did meet upon the coast of *Plimmouth*, and fought with them the space of two dayes, and drove them till they came over against *Calice*, where they did expect another Fleet from the Duke of *Parma*, with 30000 old land Souldiers: but before the Fleet came, it pleased God to put into the heart of Sir *Francis Drake*, to set three old ships on fire, which with the wind and tide did drive

upon

upon the Spanish fleet, and forced them to cut their Cables, and to hoist up sails Northward, where they perished in a storme, so as not above 20 returned home.

Witnesse also, *Ann.* 1639. when our dread Soveraign King *Charles*, was in the North with his Armie against the *Scots*, the King of *Spaine* did send another great Navie, in hope that the Papists would joyn with them as soon as they were landed, to cut the throats of all the Protestants: then also it pleased almightie God to give deliverance by stirring up the *Hollanders* to fight with them, and to burn, sink and take divers of the ships. Witnesse also the plotters and contrivers of the Gunnepowder plot in King *James* his time, and the Traitors in Queen *Elizabeths* time; who were hang'd, drawn and quartered at Tiburn, and their heads set on *London* bridge and gates of the Citie. The Papists, and all that do joyn with them against the Parliament, and the true professors and maintainers of the Gospel, whom they in derision do call *Round-heads*, have great cause to fear, that the insurrection and commotion that they have made, will be unto them an *Armageddon*. In the 11. Chapter of the *Revelation*, and thirteenth verse, mention is made of a great earthquake, wherein the tenth part of the City shall fall, 7000 shall be slain, and that the remnant shall fear, and give glory to the God of heaven. For the better understanding of this earthquake, consider of some things that are written in the ninth, tenth and eleventh Chapters of the *Revelation*. In the 9. Chapter, and first and second verses, mention is made of a star, fallen from heaven, to whom is given the key of the bottomlesse pit, upon opening whereof, there ariseth a smoke like the smoke of a fornace.

By the star is meant the Pope: by heaven is not meant the highest heaven, but the true Church of Christ here upon earth, from which the Pope is fallen: the bottomlesse pit, is hell; the smoak that cometh out of the pit, is, the ignorance, heresies, superstitions and idolatrie of the Church of *Rome*, wherewith all Christendome hath been overspread.

In the beginning of the tenth Chapter, mention is made of a mightie Angel with a little book open in his hand. The mighty Angel is Christ, the little book is the Bible, called a little book, because it is but little in comparison of the great volumnes of

Popiſh books it is ſaid to be open; to ſhew that though it had been a long time kept from the people, and lockt up in the Latine tongue, it ſhould be opened, that is, tranſlated into other languages, and made common for every one to read. Alſo by the opening of the book, is meant, that the things therein contained ſhould be preached publikely.

In the 11. Chapter and the 1. verſe, it is written, that a reed like a rod was given to the Apoſtle to meaſure the Temple, the Altar and them that worſhip therein. By the Temple is meant the true worſhippers of God. By the Altar, is meant, the publike worſhip and ſervice of God, *Matth.* 5. 23. 24. where it is written, *When thou bringeſt thy gift to the Altar*, that is, when thou comeſt to the publike worſhip and ſervice of God; *and there remembreſt that thy brother hath ought againſt thee, leave there thine offering, and go, and be firſt reconciled to thy brother, &c.* that is, when thou art about to joyn with the Congregation in the publike worſhip and ſervice of God, and thou remembreſt that thy brother hath ought againſt thee, leave there thine offering, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift, that is, do not preſume to joyn with the congregation in the publike worſhip and ſervice of God, till thou be reconciled to thy brother. By them that worſhip in the Temple, is meant, them that do profeſſe the true Chriſtian Religion. By meaſuring the Altar, the Temple, and them that worſhip therein, is meant, the reforming of things amiſſe in the publike worſhip and ſervice of God, and profeſſors thereof. The word of God, by which things amiſſe are to be reformed, is likened to a reed, like a rod, or as we call it, a metwand, or rule, wherewith he that is about to build an houſe, doth meaſure, and ſet forth the breadth, length, and height of every roome.

The Preachers whom God appointed for that great work, God doth call, his two witneſſes. The number two is but a ſmall number. God did call the Preachers whom he did ſend forth, his two witneſſes, to ſhew, that the number of them was ſmall, in compariſon of the multitude of falſe teachers, the Popes Clergie.

Their commiſſion to preach the Goſpel was to laſt 42. moneths, counting to every moneth 30. daies, and every day

for

for a yeer, which comes to a 1260 yeers, which terme of 1260 yeers began, about the yeer of our Lord, 300. when God did raiſe and bring a zealous Chriſtian, one *Auguſtine*, an Engliſhman to be Emperour of *Rome*, and gave him power to ſubdue all Emperours, Kings, Princes, and people, that did hate and perſecute the Goſpel, and true profeſſors thereof, and by his authority and good example, did draw them to embrace the Chriſtian Religion.

Then was Satan reſtrained and bound for a 1000 yeers, chap. 20. 2. from perſecuting the Goſpel and true profeſſors thereof, by the heathen Emperours; whereupon he did caſt about how to bring the Biſhops of *Rome* to ſucceed the Emperors.

The Biſhops of *Rome* were then very poore and perſecuted by the Emperors, ſo as of 33. not one did eſcape martyrdome, ſave onely one, whoſe name was *Silveſter*, who having no heart to ſuffer, as his fellows did, took himſelf to his heels and fled, till *Conſtantine* had ſubdued the perſecuting Emperors, and then did return to *Rome*, and had ſufficient maintenance beſtowed upon him by *Conſtantine*.

Then when *Silveſter* was ſetled in Rome, Satan did put into the head of *Conſtantine*, to tranſport the ſeat of the Empire to Byzantium, which he called Conſtantinople, and to leave the ſeat of Rome to *Silveſter*, and to beſtow great revenues and dominions upon him, and to give him a title of honour (*Papa*) the Father of the Church, and to make him the head of the Churches of Africa, Aſia, and Europe, and in token thereof, to give him, and in him to all his ſucceſſors, a triple Crown.

Whether the triple Crown was given by *Conſtantine*, or uſurped by *Silveſter*, is uncertain: yet this is certain, that *Platina* the Popes darling, *in vita Silveſtri primi*, and others, do write, that at the ſame time when the large authoritie, revenues and dominions were given to *Silveſter*, a voice from heaven was heard, crying, Now is poyſon ſowed in the Church of God, which miraculous voice eſtabliſheth and maketh plain, that the horrible and deteſtable and abominable kingdom of the Biſhops of *Rome* did then begin, as a poiſonable venom to the Church of God.

It is written, *Revel.* 11. 7 that when the two witneſſes had finiſhed their teſtimonie, the beaſt that came out of the bot-

tomleſſe pit, did make war againſt them, and did overcome them and kill them. The meaning is, that Popiſh Kings and Princes by order from the Pope did make war, and overcome and ſlay not onely the Preachers, but alſo them that by the preaching of the Goſpel were converted, and drawn from the Popes religion; wh reat all that were of the Popes religion did rejoyce, and expreſſe their joy by ſending gifts one to another, becauſe they were vexed to the heart to ſee ſo many drawn away, by the preaching of the Goſpel, from their religion; and becauſe the Preachers did thunder againſt their ſuperſtitions, and did ſo wound and launce their conſciences, as they could have no reſt, till they had rid them out of the world, as you may gather out of the latter end of the tenth verſe.

The time of the Popes tyranniall reign, ended about the yeer of our Lord. 1560 when it pleaſed God to raiſe up and ſend forth other faithfull Preachers to preach the Goſpel throughout all the Popes dominions, in ſtead of them that he had ſlain.

In the yeer of our Lord, 1550. in the Councell at *Auſpurg*, *Ceſar Ferdinando*, and other Kings and Princes did bind themſelves ſolemnly by a publike Decree, that the Chriſtian Religion ſhould be free for all men to poſſeſſe: whereupon the people of Auſtria did petition their King, that it might be free for them to profeſſe the Chriſtian Religion. So alſo did the people of Bavaria, and many others, which did put great fear into the Pope that his kingdom muſt go down; and into Popiſh Kings, Princes and people, that their religion would go down. Whereupon followed great commotions and inſurrections according to the propheſie, *Revel.* 11.13. where is written, that at that houre there ſhall be a great earthquake, wherein the tenth part of the City ſhall fall, 7000 ſhall be ſlain, the remnant ſhall fear, and give glory to the God of heaven. By the earthquake, is meant, inſurrections and commotions about religion, how to maintain Popery, and to ſuppreſſe Chriſtianitie. By the City is meant *Rome*, and the dominion that the Pope had over all Nations in Chriſtendome. By the fall of the tenth part of the City, is meant, that many Nations and people ſhall fall away from the Pope and his religion, and that many Abbeys, Priories, Monaſteries, and Nunneries ſhould be ruin'd

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and pulld down. By the ſlaughter of 7000. is meant, that many thouſands ſhall be ſlain on both ſides, and eſpecially on the Papiſts ſide, and therefore it is written, that the remnant ſhall fear, and give glory to the God of heaven: the meaning is, that ſo many of the Papiſts as do belong unto God, and ſhall eſcape with their lives, and ſeeing the hand of God upon them, ſhall be afraid to profeſſe or maintain the Romiſh religion any longer, and give glory to the God of heaven, by renouncing the Pope and his religion, and inſtead thereof imbrace the Chriſtian Religion, which doth teach men to give glory to the God of heaven, and not to Angels and Saints, by making prayers unto them as the Papiſts do.

What is the reaſon that a greater earthquake, I mean a greater inſurrection is now in this land, then ever was? The reaſon is, becauſe it is now with this Land as it was with Jeruſalem, when Chriſt was born; then Satan ſaw that the ſeed of the woman was come into the world to break his head, and to deſtroy his kingdom, therefore he ſtird up his friends to murther Chriſt. *Herod* being his beſt friend, did forthwith leavie an armie of Souldiers, and ſent them with a commiſſion to ſlay all the male children that were two yeers old and under, and ſave none, leſt (by a miſtake) Chriſt ſhould be ſaved: So now the Devill and the Pope do ſee, that by the bleſſing of God on this Parliament, their kingdom ſhall go down, and the kingdom of Chriſt ſhall be eſtabliſhed in this Land. Therefore they (I mean the Devill and the Pope) do ſtir up all their friends, the luke-warm Proteſtants, whom Chriſt hath threatned to ſpew out of his mouth, to joyn with their beſt friends, the Papiſts, againſt the Parliament. To them I ſay, as *Gamaliel* ſaid, *Men of Iſrael, take heed to your ſelves, what you tend to do touching theſe men. (For Theudas, to whom reſorted 400 who were all ſlain, and ſcattered and brought to naught. And Judas of Galilee drew much people after him, who alſo periſhed, and all that obeyed him were ſcattered abroad. And now I ſay unto you, refrain your ſelves from theſe men, and let them alone, for if this counſell be of men, it will come to naught: but if it be of God, you cannot deſtroy it) leſt you be found fighters againſt God.* So I ſay to the Papiſts, and to all that do joyn with them againſt the Parliament, (take heed to your ſelves what you intend to do or ſpeak againſt the Parliament,

refrain

refrain your ſelves and let it alone: for, if it be of men, it will come to naught; but if it be of God, you cannot deſtroy it leſt ye be found fighters againſt God, and ſo come to *Armigedon*.

The Prelates and Clergie of this Land are the cauſe of this inſurrection, and of the crying ſins that do abound every day more and more. I mean the Prelates and Clergie that are Popiſh, luke-warm, idle, proud, blind, dumbe, and ſcandalous, all which are haters of Reformation, of things amiſſe in the publike worſhip and ſervice of God, and do what they can to ſtir up the people againſt it.

If the Prelates in their Viſitations, had been carefull to call upon the Miniſters, to have a care of the Sabbath day, to keep it holy, and to be diligent in preaching Gods word, faithfully and ſoundly, there would not be ſo many Papiſts, nor ſo many profane and ungodly perſons, nor ſo many horrible and crying ſins.

Inſtead of calling upon the Miniſters, to have a care of the Sabbath day, to ſee it kept holy, they have called upon them to read the book of libertie, for vain recreations and ſports on the Sabbath day, and have ſuſpended many of Gods faithfull ſervants for refuſing to read it.

Inſtead of calling upon the Miniſters to be diligent in preaching God word, they have called upon them to weare the Surpleſſe, and Prieſts cloaks, and to obſerve the new orders, made by them, to uſher in popery, and as the chief of the prieſts, among the Jews did pollute the houſe of the Lord with the abominations of the heathen; and did mock Gods meſſengers, deſpiſe Gods word, and miſ-uſe his Prophets, till the wrath of the Lord aroſe againſt his people, and in wrath to bring the king of the Chaldeans upon them, who ſlew their young men with the ſword, and ſpared neither young man nor virgin, nor old man, nor him that ſtooped for age, 2 *Chron.* 36. 14. So the Popiſh Prelates have polluted the houſe of the Lord, with the abomination of the Church of *Rome*, to provoke his holy Majeſtie unto wrath: but behold, and with holy reverence admire and wonder at the goodneſſe of the Lord Jeſus in ſparing his people, and in ſpuing the Prelates out of his mouth, ſo as they ſhall never have voice in Parliament, nor to domineer over Gods heritage as they have done: His holy and great Name be therefore praiſed. *Amen, Amen.*

FINIS.